

695
Helps for Spiritual Meditation.

EARNESTLY

Recommended to the Perusal of all those who
desire to have their

Hearts much with God.

N. B. The following lines were not wrote in order to be printed; but by the united Request of several Friends, the Author is prevailed upon to make it Public, and begs that the blessing of the LORD may attend them, notwithstanding the weakness and unworthiness of the Person by whom they are wrote.

TO THE READER.

THE SIGNS in **LONDON** are here endeavoured to be **SPIRITUALIZED**, with an intent, that when a person walks along the streets, instead of having their minds filled with vanity, and their thoughts amused with the trifling things that continually present themselves, they may be able to think of something profitable, and that will tend to draw the *Heart from Earth to Heaven*; even the common signs at people's doors (if duly considered) hold forth a large field for Meditation; and we should always endeavour to be spiritual-minded, and pray to the Lord (by every thing) to draw us nearer to himself; may he be pleased to make the following Lines useful to some precious souls.

L O N D O N:

**PRINTED AND SOLD BY J. EVANS, NO. 41, LONG-LANE,
WEST-SMITHFIELD.**



Helps for Spiritual Meditation.

THE sign of the *Sun*, should put us in mind of the Sun of Righteousness, even of that dear *Lord Jesus*, who is transcendentally glorious than the sun shining in its meridian brightness.—The *Moon*, which is continually waxing and waning, and never long the same, shews the inconstancy and changing state of all things here below:—The sign of the *Star*, should make us think of that star that pointed out the place where our blessed Saviour lay, and also of the day-star arising in our hearts.—When it is the sign of the *Seven Stars*, which is called a Constellation, let us think of the Constellation of *Graces* that shine in the person of the Redeemer; seven is also an emblem of perfection, and in *Christ Jesus* there was all perfection.—From the *Lion*, one may think of the Lion of the Tribe of *Judah* who prevailed to open the book and to loose the seals: a lion is possessed of great strength, and so is *Christ*; for tho' the gates of Heaven were shut, and fast bar'd against sinners, yet he, by his Almighty strength, opened the gates, that the righteous nation (made so by him) might enter in; and he has removed all the bars, every obstacle of the way. From the sign of the lion, one may also think of *Satan*, that great adversary of our souls, who goes about as a roaring lion seeking whom he may devour.—The *Lamb* holds forth the Lamb that was slain; he who died for sinners, that meek Lamb of God, that was dumb before his murderers, as a sheep before his shearers is dumb. Here is a pattern for us, for us wandering sheep, who were the cause of all his sufferings: O may we follow the Lamb whithersoever he goeth.—An *Angel* denotes the Angel of the everlasting Covenant: This angel of the *Lord* used, in the Old Testament times, to appear unto men, but afterwards he was more fully revealed, and was manifested in the flesh, and in a little while he will stand and swear there shall be time no longer.—The sign of the *Cross* should make one remember

what our dear *Lord* suffered for us, and may we never glory but in the Cross of *Christ*, and let us *take up our Cross daily and follow him*.—A *Crown* is an emblem of the Crown of Glory, which in a little time shall be placed on the head of every sincere follower of *Christ*; and also of the Crown of Thorns that pierced the blessed Redeemer's head. The sign of the *Bible* should make us think of that book of *God*, and meditate upon the divinity and excellency of it.—The *Olive Branch* is an Emblem of Peace, and in the time of the Flood it was to shew the waters were abated; and by the coming of *Christ* into the world, the wrath of *God* towards sinners is abated, that every one that comes thro' him shall be saved.—The sign of *Adam* and *Eve*, is a sad sign of our fall; O! when we see that, may we think of the dreadful distance we are from *God*, by nature, and continue so, till drought nigh by the blood of *Christ*. O thou *Adam*! what hast thou done? how dost thou plunge thy poor unborn posterity into misery? And we are so wretchedly polluted, as by our actions to approve what thou hast done.—A *Trumpet* may put one in mind of the sounding of the last Trumpet, which shall awake the dead, and they shall come forth, and stand before the *Judge*, some shall be doomed to shame and everlasting contempt, but others shall shine as the stars for ever and ever.—A *Hart* may make one think of those two texts of Scripture, one is in *Psalms*, *As the Hart panteth after the water brooks, so longeth my soul for thee, O God*; and the other is in *Solomon's Song*, *Make baste my beloved, and be thou like unto a roe, or to a young Hart, upon the mountrins of spices*: but these denote an earnest longing of soul after the *Lord*, and may we follow hard after *God*.—A *Cock* should put us in mind of the Fall of a great Saint, who thought he stood strong, and that his faith never could have failed him, so as to deny his *LORD*; *But let him that thinketh he standeth take heed lest he fall*.—The sign of the *Dove* should make us think of this text, *Be ye harmless as Doves*, and it holds forth several of the *Christian* ornaments; it is innocent, pure, and undefiled, quite harmless in its nature, and an emblem of constancy; and these things we are to strive after. When the Holy Spirit descended upon *Christ* in a bodily shape, he chose to assume that of a *Dove*.—An *Eagle* is a bird that soars on high: and O that believers was but to have their hearts more aspiring upwards, and

(4)

more fixed on heaven: the Eagle can gaze upon the Sun, when shining in all its splendor, and may we, by faith, be continually gazing upon the Sun of Righteousness, in all his glory and beauty, and mount up on wings as Eagles.—The sign of the *Anchor* is applicable to Faith, that anchor of the soul that is both sure and steadfast, and entereth into that within the veil, takes even hold of Christ, and firmly fastens the soul to him.—A *Dog* may put one in mind of the great faith of the *Syrophoenician* woman, and also of her humility; she did not seem angry, though Christ, as it were, called her a Dog, but went on earnestly persisting in her request: Let us go and do likewise; and whatever discouragements we may meet with in religion, still importunately go on.—A *Raven* is an emblem of a Natural Man, living upon the carrion of his sins.—The sign of the *Fox* may make one think on CHRIST's words, when he said, *The Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head*; it is sad to think that the subtle Fox should have better accommodation than He in whom there is no guile.—A *Ship*, which swiftly flies before the wind, shews how swift our lives pass away; they are indeed like the swift Ships.—A *Key* may be applied to the Key of *David*, mentioned in the *Revelations*, which Christ had; and when he opens, no man can shut; and when he shuts, no man can open: also, it may put one in mind of the key of the Bottomless-Pit.—A *Camel* was mentioned in Scripture, to shew how hard it was for them that had riches to enter into the Kingdom of Heaven; they that have not this snare, ought to praise the Lord for it, and they who have, should pray that their riches may not be for the hurt of their souls.—The sign of the *Tree* may put us in mind of three things: First, of the Tree on which the Forbidden Fruit grew, the tasting of which produced all our woe: Secondly, Of Believers, who are Trees of Righteousness, and are like a Tree planted by the rivers of water, that brings forth fruit in due season: and, Thirdly, Of the Tree of Life, which is in the midst of the Paradise of God, whose leaves are for the healing of the nations; for the healing every sin disordered soul, who by Faith plucks a leaf, and applies it to the wound made by sin.—From the sign of the *Grasshopper* one may think of the helplessness of Old Age, and how burthensome the most

trifling thing is to worn-out nature. In the 12th of *Ecclesiastes*, where old age is described, it is mentioned, *that the Grasshopper shall be a burden*; and is it so? Oh then, how unfit a time it must be for any great and important work: *Solomon* might well exhort people, to *Remember their Creator in the days of their youth, while the evil days come not*: The Grasshopper may also put us in mind, how little, how insignificant we are in the sight of God: *Isaiah* saith, *The inhabitants of the earth are as Grasshoppers*.—The sign of the *Naked Boy* shews how destitute of every good we came into the world; we came in a wanting condition, both as to temporals and spirituals: the wants of the former kind our friends can generally supply, but those of the latter, none but God.—The sign of the *Black*, is an emblem of the dreadful blackness and deformity of the soul, and how much of the nature of the *Devil* we have, and nothing can make us white but the blood of *Jesus*; and washed in that, tho' black as hell before, we shall become pure and fair.—A *Horse* has great strength, and yet that is a vain thing to save a man, and whatever we put our trust in short of God (in an allusion to *Revelation* the 6th) the White Horse, with the Son of God, going forth conquering and to conquer, will affright us; the Red Horse of his Power will appear before us with a sword, to take away our peace; the Black Horse of his Justice, with the balances, will terrify us, because when we are weighed in the balance we shall be found wanting; and at last the Pale Horse, with his rider, *DEATH*, will come and fetch us away; and Hell follows close after it, to take in all those that have not made the *LORD* their fear, nor him their trust.—The *Rose* denotes the *Rose of Sharon*, the blest *Immanuel*; is that flower sweet? so is He; and every believer, in some measure, experiences his sweetness and fragrancy; is that beautiful? so is He! Yes, as *Dr. WATTS* says:

*The fairest of ten thousand faire,
A sun among ten thousand stars.*

And may every Christian be enabled to say with an appropriation; *This is my beloved, and this is my friend*.—A *Fountain* should put us in mind of our sins, and of the ever-blessed *Jesus*: First, of sin, which has kept flowing from the time it entered into the world, and ever will, till time

shall be no longer ; yes, and to an eternity it will continue to run, for the damned in Hell will never cease from sin ; we hear they gnawed their tongues from pain, and blasphemed the God of Heaven ; sin is a corrupt fountain, the pollution runs into the veins of every son and daughter of fallen *Adam* : Oh how filthy, how abominable, how loathsome does it make us in the eyes of a holy God. But, Secondly, Blessed be the Lord for ever and ever, there is another Fountain of a very different kind, a Fountain open for sin, and for uncleanness ; a Fountain to wash in, and to cleanse our guilty souls ; a Fountain always open, continually running, ever flowing. This fountain is the precious blood of *Jesus* ; here is comfort for a sin-sick soul, this is the balm of *Gilead* : *JESUS* is the Fountain, he is the only Saviour ; the leprosy of *Naaman* was to be cured, by washing seven times in *Jordan* : so the Leprosy of sin is to be cured, by washing continually in the Fountain of *CHRIST*'s blood ; by washing in *Jordan*, *Naaman*'s flesh came again as the flesh of a little child ; and with washing in this Fountain, our souls will be Regenerated and New Born. This Fountain flows forth in many streams, and these revive the weary travellers in their way to *Canaan* ; water is of a cooling refreshing nature, and so is *Chri*, he has quenched the flames of Hell, so that they cannot possibly kindle upon any redeemed soul. O what would those wretched souls give that are gone out of the world unpardoned, with all their sins lying upon them ! what would they not be glad to give, were it in their power, but for one drop of water to cool their flaming tongues ; and yet that small alleviation to their misery they cannot obtain ; but those purchased by the blood of *CHRIST* can say :

O what hath JESUS bought for me,
Before my ravish'd eyes,
Rivers of Life divine I see,
And streams of Paradise.*

There is no want of any thing to the Lord's people, for he is ever doing for us ; this should endear him to our hearts, we ought to prize him above all things, and make it our whole study to please and serve him.—The sign of the Bull

• Mr. MADAN.

make us think of the stubborn nature of sinners, and how hard they are to be brought into subjection to the will of **GOD**; they are like to a bullock unaccustomed to the yoke, and like a wild bull in a net, so furious and impatient of controul.—The sign of the *Vine* should put us in mind of **CHRIST**, he expressly says, *I am the Vine*: Now let us consider, Are we the branches: may every one who reads the words, put the question home to themselves, Am I a branch? It is a think of infinite importance; if we have not a true and living union with **CHRIST**, we shall certainly perish; if upon diligent search we have good ground to conclude that we are a branch in the true *Vine*, then let us take heed that we bear much fruit, to the glory of **GOD**, and be daily living upon our dear Saviour, and receiving nourishments and supplies of grace from him.—The *Wheat Sheaf* is also an emblem of **CHRIST**; does wheat become bread? so does **JESUS**! he took our nature upon him; for us became flesh, and is the bread of life to nourish our immortal souls, each hungry soul will cry, *Lord evermore give me this bread*; this is life-giving bread; **CHRIST**'s flesh is meat indeed, and that dear flesh he gave for the life of his redeemed ones; these too are the sacramental signs, by which we are to remember our suffering Saviour. O may we eat of that bread, and drink of that cup by faith, till we are called to see **JESUS** face to face, and to *drink of the fruit of the Vine, new in our Father's Kingdom*.—To close all, from the sign of the *Coffin*, let us think of the end of all things here below; soon time with us shall be no more, the end of all things is at hand; **DEATH** entered into the world by sin, and has past upon all that ever came into the world, two only excepted; 'tis the gate to immortality, even **CHRIST** himself went through that gate; we can none of us be exempted from it; let us not be uneasy at the thoughts of it, but let our main concern be, whether we are prepared for it, by being washed in the blood of *Christ*, cloathed in his righteousness, and sanctified by the Holy Spirit; if so, Death will be only like a kind messenger, come to fetch us away to glory; in this glass we may behold the vanity of all things here below, they are all fading and dying away, therefore let us live as strangers and pilgrims here on earth, we are only exiles here; and in *Isaiab*

li. 14. it is said, *The captive exile hasteneth, that he may be loosed*, and may that be the desire of every renewed soul, and then they will be able, with the writer of this, to say the following words :

I am a captive exile, Lord,
And long to be set free,
O let me hear that gracious word,
Come sinner, come to me.

I want to see my Saviour's face,
And know his precious love,
To rest in his belov'd embrace,
Like happy saints above.

I can't be satisfied below;
In this poor barren land,
Then blessed Jesus, let me know,
Those joys at the right-hand.

And then, with all thy glorious host,
I'll sing aloud, and say,
In CHRIST the LORD is all my boast,
He bought this endless day.

He loosed the heavy bonds of sin,
With which my soul was bound,
CHRIST took the captive exile in,
The weary sinner found.

20 JY 64

THE END

